

"PICTURE conundrum," is a game which requires no apparatus but a pen and a slip of paper. The first player draws a picture and folds the slip so to hide it. The second writes a guess to what the picture is; the third does the same, and when all have written the list is read aloud.

South Kentuckian.

CHAS. M. MEACHAM, EDITOR.

HOPKINSVILLE, MAY 25, 1882

The Difference between the Sacrifice and Atonement.

Since sin has entered into the world, which has produced such a chasm between a holy and a righteous God, and his sinful creatures, there cannot be presented a subject that ought to attract the attention of mankind, quicker, than the way of acceptance with God. This subject ought to be well studied, well defined, and founded upon the eternal truth, so that rebellious and sinful men, may have a sure foundation on which his hope of acceptance with God may rest.

The subject assigned me, by my brother, will lead us to discuss this very topic for if we with certainty discover what will blot out our transgressions, and cleanse us from our sins, and reconcile us to God, we have the answer, the restorative, the most important thing needed by man in his fallen condition.

The question what is the difference between the sacrifice and the atonement of Christ, is not a mere speculative, philosophical, and abstract theme, but is one of great importance; the multitudinous to their respective claims by the theological writers and commentators, has produced no little discord among the professed disciples of our blessed Lord. It has produced many schisms and strifes. Certainly it is the father of Fatalism, on one side; and Arminianism on the other—while Universalism with its broad wings comes forward and over spreads them both, by criticising their interpretation, and by chiding them for their unfairness and one-sidedness in selecting only such passages as suit their respective theories.

Hence, I feel the great responsibility and the burden of the task before me, especially as I have to travel an unbroken path, a path overgrown by many theories, some of which are so long standing that they are hard to be uprooted and obliterated from the minds of men, and in view of this I feel I can consider the subject a very perplexing and troublesome one, hard to be handled to make it intelligible to all that may hear.

The sacrifice and atonement are so closely interwoven—like the Sun and his rays—the one exists where the other is that it takes much caution, watchfulness, discretion to handle it properly, else we will get it entangled that it will take the wisdom of the sage to assign to each its proper place in the place of salvation.

But as Napoleon the first, permitted not the Alps to be in his way, to execute his design and to accomplish his object, although barriers and discouragements were found in his way, yet, he scaled them, overruling all obstacles until victory and success crowned his efforts, and he became a pattern for indomitable courage and unflinching perseverance to all rising generations; even so, I will try, with the help of God to plough the wave of the theological dispute, and dive deep into the troubled waters of the mysterious subject, "peradventure I may find the pearl, and thus be enabled to cast in my net to help to settle this mooted question, which has so long divided the religious world.

In the first place I will search for a key that may unlock the problem; and whither shall I go to find it? Not to the various books written, on the atonement of Christ, for they are so diversified and unmatched, that of necessity each has a key of its own, but none will unlock the secret of the question, but I will go to the infallible words of God which the Apostle Paul calls "the tutor to bring us to Christ." In the X. Chapter I verse in Hebrews, he informs us that "the law having a shadow of good things to come." That is to say; that the ceremonial law gives us a representation of something true and substantial, although only a shadow, yet, we may find in it some glimmering light, which may direct us in a channel to learn the true relationship of the sacrifice and atonement of Christ in the plan of salvation.

We have seen before now photographs, which were so well taken that we recognized the persons represented by them at the very first sight; may we not, likewise expect, to succeed in finding the substance by the picture which the Lord himself has drawn of the sacrifice and atonement of Christ? The picture which the Lord draws is perfect; none can doubt it. Now in the ceremonial law we find pictures, types, emblems, and shadows of heavenly and divine things, of which we read in Col. I: 17, where it is said that they are "a shadow of the things to come, but the body is Christ." Some of these we will examine to see if they will not bear some resemblance to the subject under discussion, and thereby be enabled to give a proper answer to the question propounded.

Under the old dispensation there was a divine enactment, binding on the Jewish nation, that every year on the day of atonement there shall be a solemn Sabbath, a day of national humiliation, on which occasion only the High Priest was permitted to enter into the Holy of Holies. This day under the law pictures before us some grand outlines, indicative of what we may expect that Christ's sacrifice and atonement may accomplish. The High Priest having bathed his person and dressed himself entirely in the holy white garment, brings forward a young bullock for a sin offering, and a ram for a burnt offering, which he purchased at his own cost, as a sacrifice and atonement for himself and family—likewise two young goats for a sin offering with a ram for a burnt offering, purchased out of the public treasure, as a sacrifice and atonement for the people.

Now in paying strict attention to the rules in which this day was observed—the manner of offering the victims—the place where, and the substance with which the atonement was made, we may obtain sufficient light to unravel the problem.

Turn to the XVI. Chap. of Lev. and you will find a description of the manner in which the day of Atonement was observed under the law, while the tabernacle or temple was yet standing. Commencing with the 11 verse, we read: "And Aaron shall bring near the bullock of sin-offering, which is for himself, and he shall make an atonement for himself and for his house, and he shall kill the bullock of the sin offering which is for himself." From this passage we learn that the priest was to make an atonement for himself and house, before he was ready to make one for the people—but it leaves us yet in the dark in regard to when, where and how this atonement is to be made; the bullock is to be killed, but is the killing of the victim the atonement, or is it only a preparation necessary to make it?

In reading a little further, we discover what is wanting in the passage (12-16) "And he shall take a censer full of burning coal of fire from the altar before the Lord, and both his hands full of incense upon the fire, before the Lord; and he shall put the incense upon the fire before the Lord; that the cloud of incense may envelope the mercy seat that is upon the testimony that he did not. And he shall take the blood of the bullock, and sprinkle it with his finger above towards the mercy seat, eastward; and before the mercy seat shall he sprinkle seven times of the blood with his finger, and he shall kill the goat of sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it above the mercy seat, and before the mercy seat, and he shall make an atonement for the people." In these verses we have all the light necessary to discover the grand difference between the sacrifice and the atonement. First the High Priest was to kill the young bullock for himself, and the goat for the people, but the blood of these animals, slain as sacrifices, was brought within the Holy of Holies, and sprinkled before and upon the mercy seat as atonement. Here we have the substance that makes the atonement, the blood of the victims, where it is to be made, within the Holy of Holies, and the manner in which it is to be done, "the blood is to be sprinkled seven times, amidst the burning incense and curling smoke from the golden censer in Aaron's hand."

The atonement then, under the shadow, was not made when the bullock and goat were offered and killed, or even when they were burnt without the camp—this is called the sacrifice—an offering made to God and consumed by fire—but it was made within the veil when their blood was sprinkled by the High Priest before and upon the mercy seat. Hence we read in Heb. XIII 11, 12: "The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest to sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Not the red heifer, nor the general sin offering, but the bullock and the goat on the day of atonement, were in a peculiar manner typical of Christ's sacrifice, and atonement, their bodies being burnt without the camp, and their blood brought into the most holy place by the High Priest for sin; even so Christ suffered without the gate as a sacrifice, when he died on the cross, but carried his blood as an atonement within the Holy place not made with hands. (See Heb. IX, 11, 12.)

But if any one is yet unable to discover that the slaying of the victims is not the atonement, but the sprinkling of their blood within the Most Holy place, let us read the 17th verse: "There shall not be any man in the tabernacle of the congregation when he goeth in to make an atonement in the Holy place, until he come out." What a lesson we may learn from this!

All places in the tabernacle, or temple, were cleared when the High Priest went in to make an atonement for the people. Not only did he make it within the veil, but made it alone. "No partnership." So Christ makes the atonement alone, he purged our sins alone, none to help him. He died in the presence of a multitude, but entered Heaven alone.

The picture is exact. In as much as all were prohibited to be in the tabernacle, even the common priests, while the High Priest made an atonement within the veil. In order to reach them that they cannot assist; or, so, we cannot assist Christ, we cannot join anything with the blood of Christ offered by himself in Heaven as a reason of our acceptance with God, as a cause of pardon or justification before Jehovah. Hence we read in Lev. XVII: "The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

But before we dismiss this part of the subject, let me cite you to another feature of the picture which teaches the same truth. While the goat of the Lord was killed and his blood brought within the veil, the Scape goat was presented alive before the Lord; and the High Priest put both hands upon his head and confessed "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and sent him away in the wilderness to bear the sins of the people, and to make an atonement for them." The live goat then, as well as the blood of

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Dec 2,

Christian Circuit Court.

J. M. Clark and his wife, Ex parte.

Harriet Clark, his wife, Ex parte. This day came the plaintiffs by attorney and filed in the office of the Clerk, of the Christian Circuit Court, their petition, herein praying the Court that Harriet Clark wife of J. M. Clark, be empowered to sue, enjoy, sell and convey for her own benefit any property which she may have or acquire free from the claims or debts of her husband, J. M. Clark, to make contracts, etc. and he sued as a FEME Sola, not to dispose of her property by will or deed.

It is therefore ordered that notice of the filing of said petition with the object thereof be published in the NORTH KENTUCKIAN, a newspaper published in Hopkinsville, Ky., for the length of time prescribed by law. Given under my hand as Clerk of said Court this 22nd day of May 1882.

A Copy Attest B. T. UNDERWOOD, Clerk. Christian Circuit Court. C. H. BROWN, Attorney.

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The slain goat makes an atonement. The picture is complete, for we need a living Redeemer, one who not only suffered in our place, but who rose again and ascended to the Father to intercede for us. He must live, in order to act the part of carrying his own blood into heaven to make the atonement. Hence we read in Heb. IX:11-14: "Christ having come a High-priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say not of this creation, but yet through the blood of goats and calves, but through his own blood entered in once for all into the Holy place, having obtained eternal redemption."

Thus we see that the Holy place is typical of heaven. Aaron, the High-priest typical of Christ, the blood of the goat slain, and the slain goat that made atonement under the law, is typical of the blood of Christ, and his carrying it into heaven to make an atonement.

How little ground there is for any one to look for Christ's blood in the baptismal waters, or any where else, save in heaven, where heater liveth to make intercession for us.

Christ's death would not have availed us much, had he not risen from the dead, and ascended up into heaven to complete his work, so more than the killing of the goat without the blood brought within the veil, and the live goat sent away to make the atonement for Israel. The penalty must be rendered to the law, while satisfaction to the lawgiver and Judge. The victims were slain to meet the penalty of a violated law, while the blood was sprinkled as a covering or atonement for the criminal before the Judge, with the burning incense of intercession of the High-priest due a discharge. Hence we learn that Christ "was delivered for our offences, and raised again for our justification."

Yes, although God is of purer eyes than to behold evil, nor shall evil dwell with him; yet when he sees Christ as the only of his people, of his own blood as a covering before his throne, to hide their sins, he is propitious, hence says the Psalmist: (32:1.) "Blessed is the man whose transgression is forgiven, and whose sin is covered."

In conclusion on this part of the subject, permit me to say that the word atonement, under the law, was only attached to such sacrifices as were blood was sprinkled, thereby, keeping the most sacred inside for a ruined world, and the only atonement or covering from God's wrath by the death and resurrection of our Saviour Jesus Christ.

In the second place there is a difference in their effect. The death of sacrifice of Christ effects all the posterity of Adam, while the Atonement is beneficial only to such as exercise an abiding confidence in Christ as their Redeemer. This is very essential to keep before the mind in order to reconcile those counting themselves on the subject in the Bible. All who overlook this distinction, and themselves oftentimes much perplexed, in trying to harmonize various passages of Scripture on the subject—for example: Rev. Mr. T. C. Rice, the great expository writer, makes the following comments on the language of John the Baptist when he says: "Behold the Lamb of God that taketh away the sin of the world." Yet it is noted that the singular number is here used. It is the sin of the world. The expression seems to me purposely intended to show that Christ took away and bore on the cross, was not the sin of a certain people only, but the whole accumulated mass of all the sins of all the children of Adam. He bore the weight of all, and made atonement which was to make satisfaction for all. He made an atonement sufficient for all, and that all are salvable, though not all avail in consequence of his death. This is the essence of contrition, and I am sorry to say that this is not of handling the subject, as adopted by a few of some of our best men, surely without due consideration, or without weighing carefully by the Bible which their words convey—for Mr. Rice, and all others who have adopted his manner of reasoning on this passage, have fallen into a great mistake, according to my view of the teaching of the Scriptures, for how can it be said that Christ made an atonement for all, or that he took away the whole accumulated mass of all the sins of all the children of Adam, and yet are only in a salvable state. Since takes away and yet are chargeable upon those for whom the atonement was made.

This is an atonement, which is not an atonement, because it affords no security to the person for whom it was made—the guilt of sin taken away, and yet, liable to be charged again upon the sinner—an act of indemnity passed in favor of the sinner, while exacting punishment is still hanging over his head.

Is this the meaning of the word atonement? A salvable state is there a proviso, a contingency implied in the word? We know that the word is derived from the Hebrew word *Copher* which signifies to cover and which is rendered in the Septuagint by a word *stomach* properly translated propitiation. There is no doubt expressed wherever this word is found.

The poor Jew which transgressed the law of God, offered his sacrifice, and the priest killed it, and took the blood of the victim and made an atonement for the transgressor, in consequence of which he was acquitted. The penalty was not executed upon him. Now if this was the effect of an atonement under the law, will we say that this effect does not follow the atonement made by Christ? Will you say that the blood of Christ, the anti type of all the bloody sacri-

fices under the law, cures, washes, or cleanses man from sin as imperfectly as yet to expose him to the wrath of a sin avenging God? Will you say answer me, that the blood is not yet applied? The moment you do this, you surrender the point in controversy, for that would, at once, set aside the blood that the atonement was made in the cross, or for all the children of Adam.

But applied to what? Not to the sinner, for under the type when an atonement was made, the blood was never applied to the sinner, but to the law in order to wipe out the charges against the sinner before God, "upon and before the mercy seat," and whenever an atonement was made, the work was not only half done, but was complete, the charges were blotted out, and the law satisfied. Hence, unless the law, an atonement produced invariably a specific result, and shall we refuse to accept the substance by the shadow—the reality, by the type, and the actual thing by the pattern? A General Atonement is impossible in the very nature of the case, for it would make a general covering or blotting out of sin, which certainly is contradictory to the teachings of the Scripture.

Now if we keep in mind the difference between the sacrifice or death of Christ, and the atonement made by him, these seeming contradictions would soon disappear—for the sin to which John the Baptist refers is certainly man's original sin, the sin of Adam transmitted to us—this, carried away by the lamb of God, none of Adam's posterity will be damned on account of it, therefore, all children dying before they reach the years of accountability are saved without repentance, their nature being renewed by the spirit without the means of the word, for by virtue of Christ's death, they gain all they have lost in Adam. But those who had actual sins, sins committed by themselves, need an atonement, their sins must be covered or blotted out or else they can't be saved.

Under the law the convicted sinner brought a sacrifice to the priest that the priest may make an atonement for him—but any sacrifice, but one specified by God in the law. The sinner confessed his sins, offered the sacrifice appointed by God, but the priest made the atonement for him— even so must the penitent sinner make the proper disposition of his sacrifice, or, in other words, accept the one God has appointed, and trust in him, and then, the High-priest is ready to make the atonement, blotting out all the charges made by a broken law, against him. Thus the atonement is an appeal, as to be made for individuals, individually.

Say not that this makes God a respecter of persons, a partial Judge because it is not a general or unlimited atonement, because the same might have been said under the law, when the Jews refused to bring the sacrifice, or neglected to bring their appointed one and have the priest to make an atonement for him. No atonement for him? he does not want it, although he needs it, yet, not bringing the appointed sacrifice, no atonement is made for him.

Even so, when the impenitent sinner refuses to accept the appointed sacrifice, which is Christ, by the grace of God, an atonement is made for him not that he does not need it, but through the hardness of his heart, does not want it. There is no partiality in the place of salvation, and yet there is a limited atonement, and if lost, there is none to blame but self.

The overlooking of this important difference between the sacrifice and atonement of Christ, has produced no small schism amongst professed followers of Christ. Some have collected all such passages which clearly set forth a limited atonement, while very little attention was given to those which teach a universal sacrifice—while others have gone to the other extreme, and made it a general atonement, ignoring those "pulsed" passages which absolutely teach a limited atonement, and thereby making an atonement at all, while a third party steps forward and declares that both are mistaken, for Christ's death and sufferings were designed for all, and is made efficacious for all, and so all are saved. How many have lately fallen by this delusive slogan, and I affirm that this all on account of a partial reading, and not making the distinction brought forth in this essay. Enough has been said, I will now submit my scattering remarks to your secretary.

Respectfully yours,
LEWIS M. SALIN.

ASSOCIATION NOTES.

205 visitors have been assigned homes.

113 messengers were enrolled yesterday.

Coley Slaughter and Edwin Thomas are acting as pages.

A large portion of our space is given to the essay of Dr. L. H. Salin.

Dr. S. L. Helm is the only member who was present at the organization of the association in 1837.

Rev. N. G. Terry will preach at the Methodist church to-night. There will also be preaching at the Baptist church.

Dr. W. M. Pratt preached at the Baptist church, Dr. B. Manly at the Christian church and Rev. J. M. Poy at the Colored Baptist church last night.

The ladies of Hopkinsville are cordially invited to be present in the basement of the Baptist church this afternoon at 4 o'clock. Two lady missionaries, who will soon sail for China, will address the meeting.

KENTUCKY BAPTISTS.

Second Day's Doings.

WEDNESDAY MAY 24TH.

The Ministers' meeting reassembled pursuant to adjournment, at 8:30 o'clock a. m., the Moderator Rev. W. M. Pratt in the chair. After the song "He leadeth me," prayer was offered by Eld. K. W. Morehead.

The chair reported the following committees:

On themes, J. P. Greene, R. W. Morehead and Sam'l Baker.

On nominations: J. S. Coleman, V. E. Kitley and S. P. Forgy.

On obituaries: J. M. Weaver, E. N. Dickens and J. M. Feay.

Essay, "Modern dancing and the importance of uniformity in sentiment and teaching among our pastors in regard thereto," by Rev. S. M. Weaver. Discussed by Eld. A. C. Caperton, S. L. Helm, J. H. Fullilove, L. H. Salin, J. C. Coleman, T. T. Eaton, Thos. Wadlington, W. M. Garlner, F. Nae, D. Dowden and J. H. Solomon and subject discussed.

Adjourned at 10 o'clock till 8 o'clock Thursday morning.

GENERAL ASSOCIATION.

The General Association of Kentucky Baptists, was called to order in the Baptist church at 10 o'clock Wednesday morning, May 24, the Moderator, Rev. Green Clay Smith, presiding. Hymn "I need the every hour." Chapter read and prayer offered by Dr. S. L. Helm.

The chair appointed W. B. Arvin, J. H. Fullilove, and J. J. Holt as a committee on credentials.

Election of officers then began and the following nominations were made. For Moderator, Rev. Green Clay Smith; For Assistant Moderators, Rev. J. A. Kirtley, S. E. Trice, F. C. Bell, Rev. G. F. Bagby, Dr. S. L. Helm and Col. Thos. Rodman. For Secretary, B. W. D. Sealey. For Assistant Secretary, Prof. J. O. Ferrell. The following officers were elected on the first ballot: Moderator, Rev. Green Clay Smith. Asst. Moderators, S. E. Trice, and Thos. Rodman. Secretary, B. W. D. Sealey. Asst. Secretary, Prof. J. O. Ferrell.

While the tellers were counting the votes, the time was occupied in devotional exercises conducted by W. W. Gardner, Eld. J. S. Coleman asked all members who met with the body in 1856 to rise and four arose—Rev. R. L. Thimmon, Asst. W. Meacham, D. Dowden and Thos. W. N. Mason. At this stage the officers elected were reported and business was resumed.

The Moderator read a short speech appropriate to the occasion, upon taking the chair for the present session.

Dr. T. G. Keen then delivered an address of welcome which was responded to by the Moderator.

A resolution was passed dividing the time fairly for the discussion of the various topics to be considered. Adjourned at 12 o'clock.

AFTERNOON SESSION.

The Moderator called the Association to order at 2 o'clock.

Prayer by Dr. A. D. Sears.

The Moderator appointed the usual committees to report during the session.

A committee was also appointed to prepare a statistical table, etc.

Dr. J. W. Warder, corresponding Secretary, read the report of the State Mission Board.

Mr. Sterling was selected as the place for the next meeting of the body.

After the discussion of several resolutions, the Association adjourned until 8 o'clock P. M.

Prayer by Rev. G. F. Bagby.

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